

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVII.

JACKSON, MISSISSIPPI, JUNE 24, 1915

NEW SERIES VOL. XVII, NO. 25

KINGDOM BRIEFS

Prof. W. J. McGlothlin is superintendent of the new correspondence course department of the Southern Baptist Theological Seminary.

We are glad to see that Rev. B. Fay Mills, who was at one time a useful evangelist, but who departed from the truth and became a Unitarian, has returned to his orthodox faith. We hope the Lord may use him as He once did to His glory.

Rev. R. A. Eddleman has resigned at Griffith Memorial church in Jackson to take effect the first of August. He has been successful in evangelistic work but it is his desire to continue in the pastorate and churches interested may address him for the present in Jackson.

We hope that every pastor will make arrangements to attend one of the encampments at Blue Mountain or at Hattiesburg. One needs a week's change in the summer and these two places offer advantages to those who wish to take the entire family for a vacation. We need to emphasize, too, the need for the instruction one gets at the encampments. It is a period of refreshment both spiritually and physically.

You will see detailed announcements of the North Mississippi Encampment on another page. It is a rich program in which appear some of the most attractive names to be found anywhere. There is no more delightful place or people, where one can spend a week's outing profitably and pleasantly. It is good to know one another, and this is a good place and time to learn. It is good also to learn what these people have to tell. To the names mentioned elsewhere, those of Mrs. Jennie M. Hardy, now of Baylor College, and Sunday School Secretary Mosely have been added.

Science and conscience are both good and necessary to each other. One is knowledge, the other is superknowledge. Conscience begins where science ends. Science is busied about nature, conscience about supernature. Science gathers information and classifies it according to natural law; conscience asks what is the divine law. Science is concerned about things without; conscience about those within. Science observes phenomena of the world and conscience passes upon conduct and character. The State school or public school is chiefly concerned about science and does not deal directly or specifically with conscience. It is the business of the Christian school not only to teach science but what is better, to develop a strong conscience. The sciences are our servants; conscience should become our master. The denominational college seeks to make conscience dominant, to make it virile and aggressive. If the moral quality should be pre-eminent, then a Christian school is a necessity. Science is in its right place when it produces a bigger man and is subordinated to conscience. These things are to be well weighed when you are considering the question as to which college you will choose for your boy or girl.

It seemed a pity that the committee at work in the Southern Baptist Convention on ministerial equipment could not keep up their agitation. It is greatly needed, but they felt that they were not reaching the people and the object for which they were appointed. It was their desire to help preachers better to equip themselves with needed books and other library helps. It has been thought that other agencies such as the Home Board in its enlistment work, or the State Boards could more easily reach the ones needing help. The first thing is to secure the co-operation of those whom we seek to help. They must see their need, must have their ambition awakened to make the best of themselves and do their best work, and must be willing to spend themselves and some money in the effort at self-improvement. There are some useless or unnecessary things that people can give up for the sake of providing themselves with better equipment. Perhaps not many, but there are some who are starving their minds and souls and failing to minister fully to others while befouling themselves, the earth and the air with tobacco. Paul says, "I buffet my body and bring it into bondage; lest by any means after that I have preached to others, I myself should be a castaway." There are too many cast-off preachers in the world. They are needed in the work.

The Baptist Courier charges some of the brethren with being guilty of the sin of suspicion because they oppose the proposed union school in China, on the ground that it is the entering wedge to general union mission work on the foreign field. It might be well for our beloved brother to say whom he suspects of suspicion. But in the meanwhile it might be well to keep in mind that one does not need the instrument of suspicion to discover a thing when it has already been introduced and is in operation under the sanction of the board. One of our medical missionaries in China is already doing this kind of work. Perhaps some one will say that this does not commit us to an interdenominational program. Is it wrong to do it; or is it simply wrong to tell it? There must be somebody who likes that sort of thing, Brother Courier.

It is the privilege of the editor to be pastor at Pelahatchie, where a good meeting has just closed. Brother J. D. Franks, of Durant, preached for us a week. The meeting was held under a big tent and resulted in twenty-one additions, nine of which were by baptism. All regretted that the meeting could not continue longer, but the tent was moved on to Morton where Brother Bryan Simmons is holding a meeting with his church. Brother Franks is an excellent preacher and loves the souls of men. Our people follow him with affectionate interest.

Friends of his in Mississippi will regret to learn of the breaking down in the health of Rev. J. H. Edwards, now of Morehead, N. C., formerly pastor at Oxford, Miss.

Rev. H. H. Webb, of Hattiesburg, has been called to Moss Point, and is undecided as he is also considering other work.

Rev. R. M. Boone has resigned at Marks and the church justly speaks of him in high praise. He is still pastor at Cleveland.

The Woman's Suffrage Association feels very much helped up because Mrs. Frank Leslie left a million dollars in her will to further their work. Truly where there is a will (like that) there is a way!

The mystery of Christianity is one that solaces the heart and invigorates the will. The mystery of agnosticism is one that stifles the aspirations of the heart and smothers the voluntary nature.—Baptist World.

Our field representative, Rev. H. M. Long, expresses sincere appreciation of the kindness shown him at Newton and Forest by Pastors W. M. Bostick and W. H. Thompson. They are loyal friends and supporters of The Record and rendered substantial aid in securing new subscriptions and renewals.

Every candidate for office in Mississippi this summer ought to be required to pass an examination on the proper pronunciation of the name of his State. This should include them all, from the gubernatorial candidates down. Most of them seem not to know the name of the State they live in. There are four syllables in it, gentlemen. Toe the mark; spell it and pronounce it, or take your seat.

Whether you go to the Blue Mountain or the Hattiesburg Encampment, and you ought to go to one, you should make up your mind that you will get one of the good books or Bibles shown there to take home with you, either to read yourself or to give to someone not so fortunate as yourself. The Baptist Record will have a big display at both places and you will gain something by simply looking over the books.

Rev. E. S. P'Pool, who was elected enlistment missionary for South Mississippi in May, has at last decided not to leave the evangelistic work, and hence, can't accept the position which has been offered him. Brother P'Pool feels that the Lord has definitely called him into the evangelistic work. In the meetings which he has held there has been such splendid success, until he feels that this is an indication of God's approval of the step which he has taken in dedicating his life to evangelistic work. He has engagements now already through this year, and feels that the large number of invitations coming in are also an indication of the Lord's will in the matter. Therefore, after seriously considering the work for a month, and, in fact, doing some work, he definitely decided to continue his evangelistic efforts. Brother P'Pool's address is Hattiesburg, Miss. Churches wishing meetings will address him at that place.

THE FIELD GLASS

ANNUAL MEETING OF THE FOREIGN MISSION BOARD.

June 16-17, 1915.

(Report of committee to make statement of the work of the board at the meeting.)

The general annual meeting of the Foreign Mission Board was held in Richmond, Va., June 16-17, with all the state members present except four. Dr. B. C. Henning, vice-president, and Dr. O. F. Gregory, secretary of the convention, ex officio members of the board, were also present. The local members were all present except three.

The session was marked by the closest attention to business, devoted earnestness of purpose, and great deference to the will of the convention, so far as this could be ascertained. From the outset, there was determined effort to do the work committed to the board in the most effective manner at the least possible expense. A special committee was appointed, with time sufficient, to look thoroughly into the whole matter of the financial conduct of the board, and report at a later meeting. While the members were moved by the desire to retrench, they constantly had before them the enlarging vision of the present opportunity in world missions, and with the consciousness that opportunity spells responsibility, they found themselves straitened to make reduction where it was found that economy already marked the management of the board. We wish to call attention to the fact that \$45,715 of the expenses of the board are for items over which the board has no direct control, viz: expenses in the states, \$22,765; interest account, \$15,474; and for other items, such as the expenses of the Woman's Missionary Union and the layman's committee, the expenses of the convention itself, and its special committees, ordered or approved by the convention, amounting to \$7,476.

The members were greatly impressed with Dr. Love's presentation of the task before us for the year. It is to be a year of marvelous opportunity for our work, and all felt a compelling power to go forward.

According to instructions from the convention, the board went into the reorganization of its work, electing two additional secretaries of the board, Drs. Smith and Ray, whose duties are under the supervision of the corresponding secretary, and which are defined as follows:

To Dr. Smith the conduct of the Foreign Mission Journal, the editing of tracts and papers, the conduct of the home offices, and such active service in the interest of the board as he may be able to render in visiting churches, conventions, etc. To Dr. Ray was assigned the correspondence with foreign missionaries, the gathering and arranging of

information concerning foreign fields, the conduct of the educational work of the board and the conduct of the continuing campaign of the board in behalf of the Judson memorial. As occasion may offer, he is also to aid in the work of stimulating and informing the missionary interest of the people at home.

With reference to the state boards, a request was made, (1) that all foreign mission collections be forwarded promptly at the first of the month; (2) that, considering the necessity of lessening the expenses of the Foreign Board, we request our state boards not to make any charges against foreign mission money gathered in their respective states where it is possible for them to omit such charge, and that, in no case, they charge more than three and one-half per cent, and where the state boards do not have charge of this matter, this request be made of the state organization in charge of this matter.

A special committee was appointed to consider the board's attitude on union effort in mission work and make a statement full and complete on this matter. We find that, in order to make an intelligent statement, considerable time will be required in the way of correspondence, etc.

One of the most marked features of the board meeting was the testimony to the work of the field (or enlistment) secretaries. It was brought out that these men had done some of the most thorough and economical enlistment work done by any agency of our convention, and as we cannot think for a moment that the Foreign Board can succeed without enlistment work, it was decided that at this juncture the services of these men are indispensable. A special committee, appointed to investigate the matter, reported that "after the most thorough and painstaking investigation possible, your committee is convinced that the work of our field secretaries in promoting missionary education, better plans for financing the kingdom through church-to-church campaigns, associational mission conferences, missionary day in the Sunday School, general enlistment and stimulating interest in the weekly offering and every-member canvass has proved itself invaluable. We, therefore, not only give the work of these men our enthusiastic commendation, but recommend the employment of three field secretaries, one each for the eastern, central and western section, recommending to these secretaries that they seek to make their expenses as economical as possible, consistent with efficiency and the best obtainable results. For the eastern section we recommend the election of Rev. C. J. Thompson; for the central section, the election of Rev. C. D. Graves; and the western section to be supplied by the board when practicable."

The showing of the Judson centennial fund was one of the marvels of our conven-

tion work, and bears upon its face the marks of divine approval. We most heartily urge its completion within the present convention year, as one of the greatest achievements before us. As a special committee has been appointed to report on this matter, we content ourselves with simple mention of it here.

The state members of the board, at the completion of their labors, returned homeward with enlarged vision of the work before them, possessed by a consuming desire to be of service to their brethren in the various states for the speedy bringing in of the kingdom.

W. F. YARBOROUGH,
F. Y. CAMPBELL,
GEO. HYMAN,
W. F. POWELL,
C. T. TAYLOR.

THE COAST IS CLEAR FOR BAPTIST YOUNG PEOPLE.

In Northern California many have become familiar with the following words, "For Christ, the churches and co-operation." The young people have been taught to honor the churches and to co-operate in all denominational work. They have done so with splendid courage and unanimity. This has gratified me beyond expression.

Now, the young people ask the churches to co-operate with them in Christ for the great B. Y. P. U. A. Convention to be held in Oakland, July 7-11, 1915. I believe the churches will show their appreciation of the rising generation among them by a quick and liberal response to all necessary demands—financial, social and inspirational. If so, it will mean more for the coming kingdom of Christ in California and on the Pacific coast than any other thing that could be done this summer. Knowing churches and pastors well, I opine that those charged with obligations in connection with the Oakland Convention will not be disappointed.

On behalf of the churches and the good people of Northern California, I extend a cordial invitation and promise a royal welcome to all Baptist young people and their friends. This is to be an epochal occasion and every young or forward-looking Baptist should be present. In some respects it will be the most far-reaching convention of young people ever held on American soil. The churches, the Sunday Schools and the young people's organizations of Northern California invite the world. Come and enjoy the Panama-Pacific International Exposition and the International Convention of Baptist Young People—the best ever.

MILLARD L. THOMAS.

Berkeley, Calif., Box 32.

Pastor C. L. Wilson is rejoicing in the growth of the church at Magnolia. Fifty have been received since March first, and baptisms are frequent. The Sunday School has doubled and congregations larger than formerly.

WHY I AM A BAPTIST.

By John Snape.

Every thinking man has a creed. His creed is a definite summary of what he believes. And he must state that belief in order to be sure he holds it. Muddy instruction and muddled interpretation will befoul the running stream of clear belief, but an honest accounting for belief clarifies it. A man may state his belief in the words of Scripture, in the words of another man, or in his own words, but when he has stated his belief you have his creed. Indignant declarations of aversion to sectarianism are often made by men who hold most strenuously to their own peculiar beliefs. Even in the ancient church at Corinth the body of believers was divided into four sects clamoring simultaneously, "I am of Paul;" "I of Apollos;" "I of Cephas;" "I of Christ," and Paul rebuked all four sects alike. Christ is no man's creed—a man's conception of Christ is his creed.

Baptists generally agree with other evangelical Christians in their belief as to the inspiration and authority of the Bible, the attributes and character of God, the deity and atonement of Christ, the person and power of the Holy Spirit, the future happiness of the righteous and the future misery of the wicked. Salvation is by faith in Jesus Christ, but faith is more than mere assent of intellect, or glow of imagination, or play of emotion—it carries with it the consent of the will, the love of the heart, and the devotion of the life. I humbly hold to this definition of faith and count myself an evangelical Christian.

In the seven reasons I am about to give why I am a Baptist I do not claim that in all of them I am essentially different in my belief from all others of evangelical faith.

First, I am a Baptist because I can be a Baptist without subscribing to another man's creed. No man or body of men has ever said to me, you must believe this or that. There is in the Baptist denomination no drawn-up statement of belief, to subscribe to which is necessary for the organization of a church or the ordination of a minister. Baptist churches have been launched and their organization sanctioned on no other confession than this, "We have accepted the New Testament as the standard and statement of our belief." Every Baptist is as essentially big as every other Baptist, hence we have no authoritative bishops, moderators, superintendents or presidents. Every local Baptist pastor is a bishop in his own field—an "overlooker" or overseer. And while he is not lord over the Lord's heritage, no other man is lord over him.

Secondly, I am a Baptist because I believe in a converted church membership. We admit no man who merely expresses a "desire to flee the wrath to come," and we do not baptize him to save him. To a Baptist, baptism gets nothing done; it shows that something has been done; it shows that something has been done by the grace of God.

Baptism is a mark of obedience, but unless faith accompanies it, it has no meaning. It takes something thicker than water to wash away sin; it takes blood, the precious blood of Christ. And the water only shows what the blood has done. We do not baptize infants, because infants are incapable of faith, and without faith there can be no New Testament baptism. The widely prevailing neglect of pederbaptism parents to bring their children for christening in these days, is a confirmation of the Baptist contention about a converted church membership.

Thirdly, I am a Baptist because each Baptist church is supreme in its own affairs. Every Baptist church is as independent of every other Baptist church as every Spokane family is independent of every other family in the control and direction of its own internal life. When a successor was elected to take the place of Judas he was elected by the whole number of the assembled apostles, and not appointed by Peter. When deacons were elected, the same course was followed. All members of a Baptist church are equals and the body is self-governed. We have councils and associations and national conventions, but these are mainly fraternal, statistical, inspirational, not legislative. When a Baptist pastor is invited by the vote of a local church to become its pastor, he does not consult anybody human in determining the acceptance of his call (except his wife), or request any council or convention or association to dissolve the old ties and ratify the new. When he moves to his new field and neighboring pastors come over on an appointed evening and make speeches they do not "install" him as pastor of a new flock—they simply recognize him. Presbyterians install ministers; Methodists appoint ministers; Episcopalians institute ministers; Baptists recognize ministers. There is nothing bigger in the Baptist denomination than a local Baptist church. Of course, this Baptist independency is sometimes taken advantage of by unworthy men, but it works less mischief than episcopacy. It has been said that there is room in the world for every denomination and for every denominational characteristic—"for Methodist activity and Quaker passivity; for Presbyterian theology and Congregational democracy; for Episcopalian aestheticism and Lutheran ritualism—and for Baptist independency if it doesn't become anarchy."

Fourthly, I am a Baptist because Baptists practice New Testament baptism. The man who risks his reputation by denying that the primitive baptism was immersion and immersion only, will find the scholarship of his own denomination arrayed against him. My Greek lexicon was prepared by an Episcopalian, but he gives the meaning of "baptism" as "to dip, to immerse, to submerge." Calvin and Schaff of the Presbyterians, Stuart and Paine of the Congregationalists, Dean Stanley of the Church of England, Archbishop Hughes of the Church of Rome, Lange of the Lutherans, and Hurst of the Methodists, all practically agree in saying with one of their number (Dean

Stanley), "The substitution of sprinkling for immersion must to many at the time, as to Baptists now, have seemed the most dangerous innovation." Surely I do not need to argue this point when so many of those who practice the opposite of their belief have so well argued it for me.

Fifthly, I am a Baptist because I believe in the logical relationship between the two ordinances—baptism and communion. Baptism stands at the threshold of the Christian life, and symbolizes its beginning; communion follows and symbolizes its continuation and sustentation. As one eats to nourish life so in the communion does the Christian feed on Christ, and this he cannot do, even in symbol, unless he knows Christ. To Baptists transubstantiation is cannibalism, consecration mystical interpretation, and "sacramental efficacy" plain unscripturalness. The communion is a memorial of Christ's death, a symbol of His presence, and a prophecy of His return. Every communicant is a "close" communicant—as close as is his personal relationship to his Lord. When we commune we do not commune with one another, but with Christ. In communion we do not express our love for one another, but only our love for Christ. "This do," he said, not in remembrance of one another, but "in remembrance of me." This is the order: faith, baptism, communion. Faith as the proof of spiritual life; baptism as symbolically expressing that life, and communion as symbolically sustaining that life.

Sixthly, I am a Baptist, moreover, because I believe in the eternal separation of church and state. Baptists protest that the state has nothing to do with the control of religion. We have always advocated soul liberty and untrammelled freedom of conscience. Says Judge Story, "In the code of laws established by the Baptists of Rhode Island we read for the first time since Christianity ascended the throne of the Caesars, the declaration that conscience should be free and men should not be punished for worshipping God in the way they were persuaded." He remarks, "The article on religious liberty in the amendment to the American Constitution was introduced into it by the united efforts of Baptists in 1789." Baptists have suffered much persecution in former times because of their religious opinions; they claim never to have persecuted others. It is this insistence on the principle of religious liberty that caused the path of martyrs to be reddened with Baptist blood. Roger Williams was banished from Massachusetts, Henry Dunster, the first president of Harvard indicted by a grand jury and publicly admonished by civil authorities, John Clark fined a hundred dollars at Newport, Obadiah Holmes flogged in the streets of Boston, William Wickenden imprisoned in New York—for no other crime than the crime of being Baptists and preaching the truth of the Bible as they understood it.

Seventhly, I am a Baptist because the Baptist body, by its very claim to strict fidelity (Continued on page 7)

The Baptist Record

160 East Capitol St. Jackson, Mississippi

\$2.00 PER ANNUM.

PUBLISHED EVERY THURSDAY AT
JACKSON, MISSISSIPPI

— by the —

Mississippi Baptist Publishing Company
P. I. LIPSEY, Editor

Entered at the postoffice at Jackson, Miss.,
as second-class matter.

When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrearages will be paid before ordering paper stopped.
Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriages notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

EDITORIAL.

THE UNEARNED INCREMENT.

This is a phrase that has come into use in recent years to indicate the increase in one's wealth or the growth in the value of one's property which came not by his personal effort, but by the activity of outside forces with which he had nothing directly to do. These forces are more active as society is more highly organized; that is, as our relationship with others is more close, and they of necessity affect our condition for better or worse. Thus it may happen that a man's farm may become more valuable to him because without his doing anything or investing any money, a railroad runs through his place, a town is built on it or near it, or unknown mineral deposits are discovered within it.

Not only has the phrase unearned increment come into use by the fact of its being more common, but the consciences of men have become more sensitive to the fact that our wealth is not due to personal and unaided effort but to favorable conditions which we did not create or the co-operation of others hitherto not taken into account. Not only do new facts require new names, but an awakened conscience, a growing sense of righteousness, makes new terms a necessity. Or shall we say that an improved conscience is itself a new fact?

Indications of this conscience are seen in men of large wealth or large business interests who feel a sense of stewardship in what they have and a purpose to share with those less fortunate financially. This is seen in large gifts to religious and benevolent purposes. Out of this comes the Rockefeller Foundation for relieving conditions and uplifting the people. Schools and endowments are its fruits, medical research, and the proposed undertaking on a large scale of medical and sociological work in heathen lands, or the hookworm commission in our own country. Or it may take the form of libraries, better tenement houses, better living conditions generally and better working conditions in factories. Or it may result in the system of co-operative work and distribution of profits.

These are all healthy indications. But we are not to look for them only in the larger

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places and in men of larger wealth. The same truth enters into every life. There is no man that has drawn or can draw a circle about himself and claim credit for all that he has attained or acquired. No man is a self-educated man or a self-made man financially. The man who has "paid his tuition" has paid but a small part of the cost of his schooling. The man who "paid full value" for all he possesses has not counted in a large part that the community contributed to his worth. He owes to others his life and the proper use of his estate. His being and his welfare are dependent on the service that others have rendered him and still render him; and he owes them the service of himself and property.

To particularize: what he is and what he has depend for their value on the school and the church. Were it not for these his property would be greatly diminished in value and his life, infidel though he be, robbed of a large part of its comfort and joy. Certainly an honest man and a Christian will recognize the obligation and strive to repay the debt in some substantial way. It should not be done grudgingly nor even patronizingly, but as a matter of justice and equity. And what shall be said of his obligation to God who is the first and chief factor in all that he has? "Remember it is the Lord thy God that giveth thee power to get wealth." "Honor the Lord with thy substance and with the first fruits of thine increase; so shall thy barns be filled with plenty."

BE NOT ASHAMED.

There is no more ruinous sin than cowardice and no more surer factor in victory than boldness. Many a man carries his point by sheer force of boldness. Many an attack in battle has succeeded by the impetuosity of courage. Of all the exhibitions of tact the best is courage that is born of confidence. In the deepest and widest sense, in things spiritual and things temporal, we live by faith. This is a truth that underlies everything else in life. And the first fruit of faith is courage. Whosoever believeth on Him shall not be put to shame.

The finest strategy was shown by Gideon when by the Lord's direction he bade all those in his army who were timid or fearful to go back home. It was a happy riddance when they left. It is certainly one of the most serious weaknesses in our churches today that many members are ashamed to take their stand under various tests that arise. To be sure, what everybody is doing becomes easy for anybody to do and ceases to be a test. There is no test in going to church or Sunday School for that is common and easy. But some of those who go are not willing to be caught carrying a Bible. Not many would perhaps hesitate to bow their heads when somebody leads in prayer, for most people do that, but not a few would be ashamed to get down on their knees to pray because that would be singular. Even of those who join with more or less devoutness

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in the praying, there are but few who would have the courage to say the "amen," unless indeed they were in an Episcopal church where it is easy because the others do it. There are people who would rather be caught at night in their neighbor's watermelon patch than to be found at home in the day time with the Bible on their knees. One of the greatest weaknesses of Christianity today is the unwillingness to be conspicuous or singular.

A somewhat extended experience leads to the conviction that one of the very chief obstacles in the way of grown people's becoming Christians is the shrinking from drawing attention to themselves by seeking God, turning from sin, changing their whole manner of life and coming out squarely and openly for Christ. Many of them wish they had become Christians when they were children so that they would not now be required to face the publicity that it brings. And yet there is no other way, no escape from this necessity. By this one dies to self and lives to God, crucifies the old man and mortifies his members which are upon earth. Jesus insists upon a confession, an outward expression of sorrow and repentance, an open declaration of allegiance to Him. This is what baptism is for and why it is put at the beginning of the Christian life. This is why He told Nicodemus who dodged about to meet Him at night that he must come out in the open and be born of the water as well as of the Spirit.

But lack of courage is not the bane of the unsaved alone. It renders impotent the lives of many church members. How hard it is to get them to openly commit themselves under the slightest test in a revival meeting. Some of them are too weak to hold up their hands, barely get them even with their heads, and look as if they were ashamed to be seen. They are too weak in the knees to stand up. They produce the impression that they are in doubt, or that religion is a most undesirable burden. How can such people be used of God to save others? And to get them to pray, or speak with the unsaved, that is asking them to commit suicide. God can use only those who are brave enough to sacrifice themselves that He may be enthroned.

WHAT BAPTISTS ARE MADE OF.

In every living thing there is within an invisible life principle that differentiates it from all other things by which it is surrounded, however close it may be to them and though it may feed upon and be nourished by the same elements in food or soil. Thus a dogwood tree and a hickory tree may grow side by side, may strike their roots into the same loam, may be nourished by the same rains and gather into their arms and hearts the same warm sunshine, but the dogwood will never become a hickory and the hickory will never have dogwood blossoms. A calf and a sheep may run in the same pasture, and have the same food and belong to the

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same man, but they are forever distinct. To be sure they are both quadrupeds, and the trees are both trees, but each is after its kind and in the case of the trees it is now as it was in the beginning—its seed is in it.

In the case of the animals they both may be good for food, though there are some others that certainly are not. In the case of the trees, all may be useful or ornamental, though exactly where some come in has not yet been discovered. But the ordinary man has no difficulty in telling them apart and there is quite a difference in their quality and value. There is something in the essential nature of them that makes them what they are.

In the case of a Baptist there is something that differentiates him from all others. You can't call him by any other name and make him of another kind. You can't call some other kind of man a Baptist and make him a Baptist. Now the one thing that makes a man a Baptist and distinguishes him from all others is his belief in the **absolute lordship of Jesus**. This colors all his creed, controls his thinking and determines his conduct. His acceptance of this truth is thorough and complete, his application of it is without preference and partiality, his loyalty to it is without condition or quibble or exception.

Others there are who accept in measure or in theory the statement of this truth, and would resent the suggestion that this is a Baptist doctrine or the special characteristic of Baptists, but when the detailed application is urged upon them they weaken and speak of being liberal, or of not emphasizing non-essentials, or not stressing mere forms and ceremonies. To a Baptist there is no possibility of evasion or desire to modify the command of Jesus Christ. Of him as of his Lord it may be written, "I delight to do **Thy will, O God.**"

This is not a question of interpretation of finding out what the word of God teaches. That ought to be easy for the man who really desires to do it. It is not a demand that others accept our interpretation of the Word of God. It is not an effort to bind another's conscience by our creed. It is a simple insistence that we ourselves must accept literally the expressed will of Christ, and an earnest desire that others should as faithfully yield obedience to the commands without effort to modify or explain away.

It is not difficult to see that this acceptance of the Lordship of Jesus is the very essence of Christianity. It is its beginning and consummation. This gives form and color to all creed and conduct. A man is a Christian who really accepts Jesus as Lord though he know nothing of theology and next to nothing of the Bible itself. About this he will build his theology if he is given time and he will grow in knowledge of the Book and of its Author. No man calls Jesus Lord but by the Holy Spirit. Wherever there is weakening at this point there will be loose-

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ness at other points, and uncertainty at all. The person of Christ is the keystone in the arch of revelation and the foundation of all faith.

If these things are true, a Baptist is by virtue of his supreme loyalty to Jesus expressed in baptism the initial ordinance of his Christian life, pledged to be an example (a sample) of believers. He ought to be the Christian type or mold. As baptism is the "mold of doctrine," so ought a Baptist to be the model of a Christian. The principle of the absolute Lordship of Jesus will, if it has its way, render every man perfect in Christ.

PROGRAM OF NORTH MISSISSIPPI BAPTIST ENCAMPMENT.

Blue Mountain, July 4-11, 1915.

Rev. J. B. Leavell, president; Rev. R. L. Motley, vice-president; P. H. Lowrey, secretary.

8:15 to 9:00 a. m.—Mission Study Class—Rev. Hoyt E. Porter.

9:00 to 9:45 a. m.—B. Y. P. U. Training Course—Mr. W. E. Holcomb.

9:45 to 10:30 a. m.—Primary Methods—Mrs. W. S. Rush.

10:45 to 11:15—Song Service—Mr. and Mrs. I. E. Reynolds.

11:15 a. m.—Sermons and Addresses by Dr. I. N. Penick, Dr. R. M. Inlow, Dr. J. T. Christian, Rev. W. A. Roper, Miss Margaret Lackey, Dr. A. U. Boone and Dr. R. W. Weaver.

3:00 p. m.—Address by Dr. Christopher Longest.

8:00 to 8:30 p. m.—Song Service by Mr. and Mrs. I. E. Reynolds.

8:30 p. m.—Addresses by Dr. J. B. Lawrence, Dr. T. J. Bailey and some of those above.

Blue Mountain is almost an ideal spot for a short summer vacation. The altitude is high. The water is plentiful, clear and cold. We have a number of gushing, crystal springs, and fine artesian wells.

During the encampment the dormitories of Blue Mountain College are used as hotels for the numerous visitors. Mosquitoes do not thrive here, but these buildings are well screened against flies and other disturbers.

Board at the Blue Mountain College dormitories will be \$1.00 a day. This includes furnished room, baths, meals, etc. For those who prefer it, board may be had in good private homes for the same price, or a little less.

On account of the State Summer Normal and the Baptist encampment, the railroads have agreed to give round trips to Blue Mountain from points in Mississippi from June 6th to July 12th for one and one-third fares plus twenty-five cents, on the certificate plan.

The N. O. M. & C. on which Blue Mountain is located, has agreed to give a rate of one

fare for round trip from all points on its line during the encampment.

Those who are unable to buy round trip tickets should take a receipt from each agent who sells them.

The N. O. M. & C. train, which leaves Mobile at 6:35 a. m., reaches Blue Mountain at 8:54 p. m. the same day. This train leaves Laurel 11:20 a. m.; Newton 1:25 p. m.; Ackerman 4:35 p. m.; Mathiston 5:17 p. m.; Houston 6:21 p. m.; New Albany 8:20 p. m. This enables parties from most of the roads which cross the N. O. M. & C. at the above points to make connection and reach Blue Mountain the day they leave home.

Parties from the I. C. and the Y. & M. V. can leave home in the morning and come by way of Memphis or Holly Springs and reach Blue Mountain that night. The train which leaves Memphis over the Frisco at 5 p. m. and Holly Springs at 6:50, reaches New Albany at 8:15. Our train is due to leave New Albany at 8:20, but will wait a reasonable time on the Frisco train if it is late, provided the conductor on the Frisco is notified in time to inform the conductor on the N. O. M. & C.

With our present schedule, there are good connections for Blue Mountain from almost every railroad town in Mississippi.

MISSIONARY SERMONS ILLUSTRATED.

I refer to Dr. R. W. Hooker's address on Mexico, which we had the privilege of hearing and seeing recently. Dr. Hooker, as Record readers know, is our missionary to Mexico, kept out of that country at present by the terrible civil war raging there. But he is by no means idle in missionary endeavor. In my judgment his sermons and lectures, illustrated by hundreds of very fine stereopticon photo views of Mexican people, places and life, will do more in the campaign of missionary education and inspiration than almost any other agency employed for that purpose. Dr. Hooker pictures missionary life and methods, as he experienced them, and that is just what our people want to know. He will very gladly visit any of our Mississippi churches who so desire. His address is Exchange building, Memphis, Tenn.

A. T. CINNAMOND.

Senatobia, Miss.

Dr. Lyle Motley, son of Pastor R. L. Motley, of West Point, was recently graduated from the medical department of Vanderbilt University. He begins the practice of medicine at Dyersburg, Tenn., and will have charge of the local hospital. He has made a splendid record of which his parents are justly proud, and they would rejoice to see him a missionary.

A recent issue of The Baptist World had a specially designed and colored cover. It was a beauty. It would remind you of the pretty summer clothes on some special number of The Baptist Record.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

Prospects look good for a large crop in Mississippi.

Perhaps prices will be better if we do the right thing by the Lord, and give Him the part that justly belongs to Him.

A man is as tall as his own self-respect will permit him to hold his head. Let the Baptists of Mississippi grow tall by creating self-respect in doing the Lord's work.

The chief qualification of a guide is that he shall know the way. The Lord never leads His people over any path with which He is not perfectly familiar. He is calling us in Mississippi to larger service. Let us be assured that this is the path of safety.

Monthly Contributing Churches.

We are receiving replies from the letters sent out, asking our churches to contribute monthly to State missions, so as to avoid paying interest on borrowed money. There are, however, many churches from which we have not yet received a reply. This is a very important matter, and we hope that every church will give it due consideration, and will let us hear what its decision is real soon.

Just Keep Going On.

"The race is not to the swift." It is a peculiar and strange philosophy that substitutes anything for fast running as a qualification for winning a foot-race. But it was a wise man who said that, and it is probably true, even though there are times when we scorn and despise such a doctrine. They used to speak of David Livingston as a man who would go on. And it describes him very accurately. Like many another man, there were a number of good stopping places in his life, but he never seemed to see them. But men make a name and an enduring fame for themselves just because they cannot see the stopping places, but keep their eyes fixed on the road ahead of them. It is the man who will go on, who is going to win the goal, no matter what kind of goal it may be. The pace of the running makes very little difference. Theologians talk about the perseverance of the saints, and it's a good subject to think about, just as perseverance is not a bad quality for a saint to have. But the thing every saint needs is the perseverance that just keeps going on in Christian work and Christian service. Let the Baptists of Mississippi catch this spirit, and we will make Mississippi a Baptist empire.

The Church Clerk and His Duties.

We received a letter the other day asking about the duties of the church clerk. Our experience goes to show that this is one

office of the church which is very hard to fill. One of the most important officers in a Baptist church is the clerk. It is his duty to keep an accurate and faithful record of the business of the church. Then there is the roll of members. It is no easy task to keep the record of the deaths, births, marriages, removals, and changes of address that take place in the membership of a church, and that should be accurately kept by the church clerk. He should keep also an accurate mailing list of all the members, and especially the non-resident members, and should keep them informed about the principal activities of the church. Now, if you will add to these duties that of keeping the files of associational minutes, the minutes of the State and general conventions, as well as the church publication, if the church publishes a weekly calendar or a church paper, you will begin to see how important the office of clerk is.

A consecrated church clerk can serve his Lord and his brethren in a large way, by a close and intelligent oversight of the membership of the church, especially keeping track of all changes of address and all removals from the local field. Whenever a member moves to another community, the clerk should at once communicate that fact to the pastor or the clerk of the church in the community to which the member has removed. And he will know of every removal if he is a first-class clerk. The Y. M. C. A. secretaries always follow up their young men. Why should not the clerk of every Baptist church do as much? And then, when the time comes to make out the associational letter, the clerk should see to it that the letter to the association is properly filled out, accurately, giving all the figures, and in every way, containing a correct statement of the work of the church for the year.

DR. B. D. GRAY, THE SEER.

There is more being done by this department, the Home Mission Board, for the bringing in of the kingdom of God to men than any on the globe, as some of us see it. If we will look for the source of this vast and growing work and trace it back step by step we will find its head in the person of Dr. Gray, the corresponding secretary. When he took charge of this important work it was comparatively small, but now it has grown to be a world force. It now covers the Southland carrying the gospel of light and love to the various needs of mankind.

Dr. Gray is truly a seer. Not in a dream but in his search for man and knowing his needs he put forth his garland arms of strength and grappled with the forces of the board and launched forth a most telling power in the kingdom. He saw the urgent

need of a band of evangelists after the New Testament order and it has led thousands to Christ, making weak places strong, teaching them and instructing them in the vitals of the kingdom.

The wisdom of this movement has been abundantly attested by its products from the Pacific to the Atlantic and from the Mason and Dixon line to the Panama canal.

Again the seer saw the unenlisted thousands of churches doing absolutely nothing for kingdom interests and very little, if any for self-existence. He believed if the proper men should be employed in the enlistment work and had field workers in each state to co-operate with him in making a campaign of the churches throughout the Southland for their enlistment that these lost forces would be found and set to work and that these latent powers lying dormant would be a veritable dynamo for usefulness.

One of the immediate results of the co-operation of these forces in the local churches is that hundreds of them have doubled their usefulness in the cause of Christ and eternity will reveal the revelation of its increasing good wrought for pastors and missions. Dr. A. C. Cree put his life blood in the work and made it go with increasing effect. He had few if any peers as a leader in this very great work.

Again the seer looked over the ever enlarging field and saw the thousands of Christian congregations without a meeting house and he believed that a special department should be created to that end and the building fund was launched forth and thousands will hail with joy its appearance. These with the editorial department where the glowing reports of the missionaries and their work are published each month, is the mightiest agency for the carrying of the whole gospel to the people of the Southland and the world. Dr. Gray is one of our wise, discreet, scholarly, Christian statesmen. He is a seer, a discoverer and a promoter and therefore a constructive kingdom builder. His value to the denomination and the world is incalculable. The criticism of him that he spends too much money is both unjust and without warrant. When we count the number of schools and the thousands going therefrom equipped for life's duties, the missionaries throughout the territory of the Southern Baptist Convention and the 38,310 who followed their Lord in baptism and the 25,660 received by letter and otherwise totaling 63,970 received into our churches, besides the hundreds of thousands of dollars collected by this force, we conclude that the ends justify the means. Then further more as good men as can be found out of heaven adorn this board and they have offered no criticism. Long live this man and these men to marshal the forces for the bringing in of the kingdom.

W. R. COOPER.

Prof. Chas. D. Johnson returns to Clarke Memorial College to the chair of English after teaching one year at Hickory. He will add strength to this hopeful institution.

A FIVE-YEAR PROGRAM BY NORTHERN BAPTISTS.

This hour in human history is critical, challenging, decisive. No church or denomination can succeed if its message and spirit are not positive, aggressive, courageous, heroic. We have a sufficient message in the gospel of the kingdom, a sufficient dynamic in the Spirit of God. We need spiritual vision, conquering intercession, evangelistic power and social passion.

The call of the hour is for a constructive, cumulative program of advance so large and so compelling as to arrest attention, unify our forces and activities, challenge our men of large resources and stir our whole people with a splendid enthusiasm for the kingdom of God.

The objective of this program should be the development of every church into evangelistic and social force in its community and a resultant mighty impact of our denominational life upon the nation and the world.

We therefore recommend a five-year program of aggressive spiritual activity, with these practical goals:

1. A million additions to our churches by baptism.
2. A missionary force of 5,000 men and women in America and the non-Christian world.
3. Two million dollars of endowment for the ministers and missionaries' benefit board.
4. Six million dollars for educational endowment and equipment at home and abroad.
5. An annual income of \$6,000,000 for missions and benevolence.

The methods recommended for the accomplishment of this high aim are:

1. A persistent, pervasive evangelism—personal, pastoral and vocational.
2. The systematic and proportionate giving of not less than one-tenth of the income, with larger giving by those of large resources.
3. The annual every-member canvass for weekly giving and spiritual efficiency.
4. An increasing emphasis on education—biblical, missionary and scholastic.
5. The development of every church in social service.
6. Prevailing prayer—personal, public and social.

DAY OF PRAYER FOR SCHOOLS.

For several years past the second Lord's Day of September has been observed by many pastors and people of evangelical denominations in all sections of our country as a day of prayer for schools. The National Reform Association, an organization of thousands of evangelical Christian patriots of every name, whose object is to promote the Christian usages, customs, laws and institutions of our country, offers to send, free of charge, to all pastors who will on this day preach on the subject of Christian education, a copy of its official journal, the Christian Statesman, for July which will con-

tain sermon outlines, suggested exercises for Sabbath Schools and young people's societies, authentic data on the present-day status of Bible reading in the schools of every state in the Union and numerous arguments in favor of Christian moral training in our public schools. The issue of the Christian Statesman containing the above mentioned matter will go to press very early in July and will be limited, in excess of its regular issue, to about the number of orders received. All pastors desiring a copy of this journal should order at once. Address the National Reform Association, 603 Publication Bldg., Pittsburgh, Pa.

WHAT IT MEANS TO BE A CHRISTIAN.

By Billy Sunday.

A Christian is any man, woman or child who comes to God as a lost sinner, accepts the Lord Jesus Christ as his personal Savior, surrenders to Him as his Lord and Master, confesses Him as such before the world, and strives to please Him in everything day by day.

Have you come to God realizing that you are a lost sinner? Have you accepted the Lord Jesus Christ as your personal Savior? That is, do you believe with all your heart that God laid all your iniquity on Him? (Isa. 53:5-6), and that He bore the penalty of your sins (1 Pet. 2:24), and that your sins are forgiven because Jesus died in your stead?

Have you surrendered to Him as your Lord and Master? That is, are you willing to do His will even when it conflicts with your desire?

Have you confessed Him as your Savior and Master before the world?

Is it your purpose to strive to please Him in everything day by day?

If you can sincerely answer "yes" to the foregoing questions, then you may know of the authority of God's Word that you are now a child of God (John 1:12), that you have now eternal life (John 3:36); that is to say, if you have done your part (i. e., believe that Christ died in your place, and receive Him as your Savior and Master), God has done His part and imparted to you His own nature (II Pet. 1:4).

Governor Slaton of Georgia commuted the death sentence of Leo Frank to life imprisonment. We have not followed the evidence in this case and know nothing of the facts. The people of Georgia seemed convinced of his guilt and the courts so decided, but the Governor seemed to be in doubt. It is said that more than a million dollars was spent to save Frank from hanging.

Clarke College quartet have been singing in meetings and have the following dates open, July 11-24 and August 15-29. If you need them at either of these times, write them at Newton.

Education Commission

Meridian.

This city did the handsome thing for the schools, making a larger contribution to this work than to any outside interest yet presented. Dr. Shipman at the First church, Dr. Mayfield of South Side, Dr. Hailey of East End, and Brother Mahaffey on the Highlands, stood by us and urged their people to give, which they did enthusiastically. So it is no wonder that Meridian made a better offering to the education commission than any other town except Hattiesburg. May God bless these pastors and churches.

Bonita.

This little church is just outside of the city limits of Meridian and always contributes to every cause that is fostered by the Baptist denomination; therefore, it is no surprise that they gave liberally to the education commission.

Russell and Marion.

These churches are served by Brother J. J. Mayfield, two Sunday afternoons in each month. They came up with their part for the colleges.

Baptist Orphanage.

The efficient and much beloved superintendent, Rev. J. R. Carter, with his consecrated laborers, have added liberal contributions to the work.

FARR and BYRD.

Missionary J. G. Chastain is engaged in a church-to-church campaign in Kentucky with Glasgow as a center. He says the congregations from day to day are large and the interest excellent.

WHY I AM A BAPTIST.

(Continued from page 3)

to the Scriptures, is committed to being a missionary body. The Christian who doesn't believe in missions isn't a Christian, and he who so thoroughly believes in home missions as to disbelieve in foreign missions probably disregards both and gives to neither. The nail-pierced hands of the Crucified are held above the heads of Christians as the visible proof of the Christ love, and once again the voice of command is heard, "Go therefore and disciple all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." As a Baptist obeying the last injunction in these "marching orders of the church," I dare not disregard the first. With charity toward all denominations and malice toward none, Baptists may go on with their work, confident in the power of the Word of God to effect the gracious purposes of God. Our hope is grounded in the eternal Word.

"We search the world for truth,
We cull the good, the true, the beautiful
From graven rock and hidden scroll,
From all old flower fields of the soul,
And weary seekers of the best,
We come back laden from our quest,
To find that all the sages said,
Is in the Book our mothers read."

—Baptist Commonwealth.

Thursday, June 24, 1915.

Mississippi Woman's Missionary Union Page

MISS M. M. LACKEY, Editor. Jackson
Direct all communications for this department to the editor.
MISS FANNIE TRAYLOR. Jackson
Young People's Leader.
MISS MARY RATLIFF. Raymond
College Correspondent.
MISS M. M. LACKEY. Jackson
Corresponding Secretary-Treasurer.

CENTRAL COMMITTEE.

MRS. G. F. RILEY, President. Houston
MRS. J. P. HARRINGTON. Columbus
Vice-President Northeast Division.
MRS. MARTIN BALL. Clarksdale
Vice-President Northwest Division.
MRS. J. V. AVEN. Clinton
Vice-President Southwest Division.
MRS. J. C. JARVIS. Laurel
Vice-President Southeast Division.
MRS. RHODA ENOCHS, Recording Sec'y. Jackson
Messrs. W. A. McComb, C. C. Longest, E. M. Hobbs, W. S. Smith, Jefferson Kent, I. P. Trotter, W. A. Borum, A. H. Longino, P. B. Bridges, T. J. Bailey, and M. M. Fulgham.

All societies in Mississippi should send quarterly reports to Miss M. M. Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss.

Echoes from the Field.

I am being initiated in the field work by degrees, and have had such hearty welcome at each place visited, they have been an incentive to give my best to the work.

I met with the W. M. U. of the First church, Jackson, last week, and heard the splendid reports from the circle plan just begun.

The Y. W. A. of the First church invited me to meet with them at their social meeting last week. I found a noble band of enthusiastic workers ready and willing to do their part.

The W. M. U. of the Second church, Jackson, invited me to meet with them and talk about our training school; they gave me a hearty welcome and I was soon enveloped in the spiritual atmosphere that prevailed.

I have just returned from Brookhaven where I found that splendid new church veritably a work house for God. The Sunbeam leader called a meeting of her Sunbeam Band and it did my heart good to see their little faces beam as they had their sword drill. Would to God all our children could be taught the use of the Sword of the Spirit.

At eight o'clock in the evening we had a meeting of the Y. W. A.'s of that church. The pastor spoke of their heroic efforts to do their part in paying for that splendid new church besides the other apportionments they met. Let us all take courage and "undertake great things for God and expect great things from God."

FANNIE TRAYLOR,
Young People's Leader.

At the last meeting of the Central Committee, Misses Sophie Sutton and Sadie Bealle were chosen to share the Training School scholarship for the coming session. Both young women are well qualified to take up the work and are consecrated Christians.

It is a source of gratification that the apportionment cards which were sent out during the past week are coming back to the office, with so few changes. Nearly all heard from to date have accepted the suggested apportionment for the year. The very first card that was returned came from a new society way out in the country; the amount asked for the Training School, etc., was five dollars. The entire apportionment was ac-

cepted, and this five dollars sent with the card! How your secretary wishes 500 societies would do this way!

When this issue of The Record reaches you your secretary will be down in the southern portion of the State at work in some of our associations that have only a very few organizations. Will not you, as you meet in your regular society remember her in your prayers? The work is heavy and the warm days are rather trying. But it is sowing time and we must be about our Father's business.

Our Miss Traylor will be in the office while the secretary is away. Should you need anything, or want to know about the work, write her, and you will be accorded an immediate answer.

Miss Traylor at Magee.

On Wednesday, June 2, our pupil from the Training School returned and there was a general rejoicing among our W. M. U.'s and young people as well.

Wishing to have the young girls of our church interested in a Y. W. A. organization, and to give Miss Traylor a welcome as well, the W. M. U.'s invited her and the girls to be our guests in a social meeting at the church.

About twenty-five girls responded to the invitation. Their bright faces showed that they were glad to welcome Miss Fannie, and eager that her first work in the State should be the organization of the Magee Y. W. A.'s. About one hour was taken in devotional services and organization, after which, the guests were invited on the church lawn. Here the W. M. U.'s served them with refreshments in our colors—cake (white) and delicious punch (lavendar).

Realizing that these girls are to become future members of the Union, and that here is a most excellent opportunity to assist in training them to become "laborers together with God," we shall endeavor by prayerful co-operation to lead them into lives of consecrated service. May they be so spiritually alive to the best interests of the King that when they hear the message, "The Master is come, and calleth for thee," that each may respond with her life surrendered to His service.

PRESIDENT.

Training School Commencement.

The fields were full of daisies, daisies that were luxuriant and beautiful amid the blue grass under the apple trees of old Kentucky. Early in the morning a group of Training School girls invaded an orchard and while the snip, snip of busy scissors was heard as they cut the starry daisies, their merry laughter floated out on the breeze. Heavily laden with their trophies they hurried back to the school to bring supplies to the energetic juniors who were busily weaving daisy chains. There were literally millions of daisies, and by night fall the chains were complete.

Never has the processional of the Training

School commencement been so beautiful, as up the two aisles of Broadway church came the seniors, from whose shoulders there hung in graceful festoons the daisy chains. Lights and music and flowers in abundance made the occasion happy for those who had striven hard to reach the goal, and twenty-four seniors were graduated. The church was filled with interested friends, a large number of whom were from the Good Will Center or from other points where the young women had carried sunshine and cheer.

Dr. W. W. Landrum heartily and reverently invoked God's blessing on these white-robed girls, who would soon scatter to the uttermost parts of the earth to carry good news. Some special music followed and the address of the evening was made by Dr. H. L. Winburn, of the Walnut street church, Louisville. Strong and masterful, it was permeated through and through with the spirit of missions, and one could truly feel that these young women were linked up with the greatest enterprise of the centuries. Gentle and pure they looked and those who were nearest them could see their faces kindle with joy at the thought of so soon going out under the banner of Immanuel.

Dr. E. Y. Mullins of the Southern Baptist Theological Seminary, presided in his own inimitable way, and, as always, his "words fitly spoken were like apples of gold in pictures of silver." After a charming talk to the graduates he presented in behalf of the Woman's Missionary Union diplomas to twenty-four young women who received the degree of Bachelor of Missionary Training. A certificate was presented to one young lady who had taken a child culture course for two years. Certificates for one year of successful work were presented to twenty-one young women, and four married women received certificates for a special one-year course arranged for them.

The Training School is closely allied with the Sunday School Board and all of its alumnae are earnest Sunday School workers, so Dr. P. E. Burroughs, in behalf of the board, awarded sixteen blue seal diplomas to those who completed the necessary work leading up to the King's teacher diploma.

The motto of the class of 1915 was "For His glory," and its sentiment and spirit were embodied in a class song written by one of their number, Miss Miriam Schell, of North Carolina. The singing of this with the benediction that followed closed the eighth commencement of the Woman's Missionary Union Training School. A bright and happy occasion with no shadow save the illness and absence of the president of the Woman's Missionary Union, Miss Fannie E. S. Heck. Her love and interest have ever been an inspiration and her wisdom, her counsel and her vision have been as foundation stones for the school.

Dr. A. J. Aven, of Mississippi College, supplied for Dr. J. T. Christian at Hattiesburg the second Sunday, and at Durant on the third Sunday. He is a lay preacher as well as teacher of high standing.

Thursday, June 24, 1915.

DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

SISTER MCGEEHEE.

On May 8, 1915, the spirit of our beloved sister, Sarah Ann Elizabeth McGeehee took its departure to be with her Saviour.

Sister McGeehee was born in 1833; married Bro. J. F. Martin in 1853; after his death married Bro. J. M. McGeehee in 1889. Joined East Fork Baptist church at the age of 13 years and was a charter member of Tangipahoa church.

She was a devout Christian. The writer was her pastor for three years. He was the recipient of her loyalty. She helped with her presence, prayers and money.

To know her was to love her, and her children and step-children were very much attached to her.

The funeral was conducted by her pastor, Rev. B. A. McCullough, assisted by the writer.

Farewell Grandma, we keenly feel our loss, but it is your gain.

Our sympathies go out for the bereaved children and relatives and may the Lord lead them in her footsteps.

JAS. A. CHAPMAN

MRS. J. A. WIGINGTON.

J. A. Wigington, in memory of his wife, deceased, who was born June 1st, 1864, was baptized into the Fellowship of Bethlehem Church, Hamburg, Miss., A.D., and lived a consistent Christian until her death, which sad event occurred May 10th, 1915. Dear, loving wife, Oh, how I miss you;

Death's angel has taken you away; Dear, loving one, Oh, how it grieves me,

But we shall meet again some day.

Oh, dear one, you had to leave me,
For you could no longer stay;
But the only hope that cheers me,
We shall meet again some day.

I know God's will, it is the best,
For He has called you Home;
Oh, dear one, now you are at rest,
We'll meet 'round His throne.

Sweetly now shall by thy sleep,
For you are free from pain;
I say to kindred friends, don't weep,
For we shall meet again.

MRS. FERGUS HALL.

This servant of God departed for her Heavenly home May 31, at the ripe age of seventy-nine years. She is survived by three sons, her husband having preceded her to the Gloryland by three years. She had been an active, consecrated Christian for many years, a devoted and valued member of Senatobia, Baptist Church.

For many months she had been a great sufferer, resulting from a fractured hip, culminating in hypostatic pneumonia, but through it all she was

singularly patient and uncomplaining. Her trust in God sustained her, and was an inspiration to her family and friends, especially her pastor.

A. T. CINNAMOND.

WAS SAUL SAVED?

It is to belittle God's plan of saving souls to intimate that King Saul was saved. The last act of his life was self-murder, and God says that "No murderer hath eternal life abid-

ing in Him." God alone saves; that is God's part conditioned on repentance, faith and obedience, which is the creature's part. If Saul was saved the vilest reprobate on earth need have no alarm.

Saul's previous condition is clearly set forth in I Sam. 10:9-11. God gave him another heart and the Spirit of God came upon him and he prophesied (preached). All of God's gifts are good and perfect, hence Saul must have had a good heart and he

must have been free from sin or God's Spirit would not have come and remained with him, as God and sin cannot dwell together.

J. M. HUTSON.

Barto, Miss.

The Calvary Church, New York, of which Dr. R. S. McArthur was so long the pastor, has called Rev. Jas. W. Kemper, of Edenburg, Scotland. Wonder what kind of a Baptist he is?

Baptists, Send Your Girls to

Cox College and Conservatory

The Pride of Southern Baptists for Four Generations

"That our daughters may be as cornerstones, polished after the similitude of a palace;" that they may profit by all that is good and pure in our modern civilization; that they may attain the highest human perfection in body, mind and soul—these are the aims and the constant striving of the Cox College & Conservatory.

Old in the affections of the Church and the Southern people; young and vigorous in its spirit of modern progress and service to society, Cox College imparts to young womanhood all that is true and best in the education of body, mind and soul. Located in College Park, the beautiful residential suburb of Atlanta—the educational center and commercial metropolis of the South—Cox girls enjoy a rare combination of suburban and metropolitan advantages.

The lovely campus of twenty-eight acres, with its flowers, shrubbery and stately forest trees, affords a delightful home environment of security, comfort and quiet for the pursuit of study, and ideal facilities for recreation and outdoor sports. With an elevation of 1,100 feet above the sea, a delightful winter climate, dormitories and class rooms equipped with modern conveniences, the health record of the Institution is unsurpassed in all America. The absolute freedom from malarial diseases has attracted a large patronage from the lower South since before the Civil War.

To these natural advantages the city of Atlanta adds unparalleled opportunities to profit by contact and acquaintance with the world's great leaders of thought and action. No other city in all the South approaches Atlanta in its power to attract the world's great lecturers, statesmen, authors, educators, theologians, artists, singers and musicians. By special arrangement many of these are introduced from the College platform and all are accessible to Cox students at a minimum of expense.

The course of study is that of A Grade colleges, supplemented by elective courses in Piano, Voice, Violin, Theory, Harmony, Counterpoint, Oratory, Drawing and Painting, Domestic Science (Cooking, Dressmaking and Millinery), Stenography and Typewriting. The schedule of work is arranged to give the greatest flexibility to the curriculum, and the individual requirements and talents of the student are made the basis for the selection of her studies. The tuition fees and college expenses are remarkably low, it being the policy of the College to

afford its students the maximum opportunities for advancement at the lowest possible expense.

The next session will open September 14, 1915. Write for catalogues and full information.

Special Offer

To parents and prospective students who will fill out the coupon below we will send free, for your examination, a handsome Annual, edited and published by the young ladies of Cox College & Conservatory, and picturing by photographic engravings almost every feature of the life and work of the Institution. If you are unable to accept our cordial invitation to visit the College in person, fill out the coupon below. This Annual will give you an interesting picture of the life your daughter will lead at Cox.

COUPON

Rev. C. Lewis Fowler, A. M., B. D.,
President,
Box 8, College Park, Ga.

Dear Sir:

I am interested in the education of young women and will be glad to receive catalogue, prospectus and Annual of The Cox College and Conservatory.

Name

Address

SUNDAY SCHOOL LESSON

BY A. J. AVEN.

ABSALOM'S FAILURE.

II Sam. 18:1-15.

Introduction.

"Absalom was the first son of David. He first came into prominence, through the murder of his half-brother, Amnon, in revenge for defiling his sister Tamar. He then fled from home and lived in exile with his grandfather in Geshur, in Syria. He was recalled to Jerusalem after three years, and for two years more was not called into the presence of his father. It is evident that Absalom was ambitious to become king in his father's place and it may be that this was one motive in slaying his eldest brother, Ammon. His second brother, Chileab, seems to have been dead, and only his father was in the way to his accession to the throne. Absalom made use of every artifice possible to win the affections of the people and thus prepare the way for his contemplated rebellion. When he had gathered a sufficiently large following, he had himself proclaimed king at Hebron and marched toward Jerusalem to drive his father from the throne to assume control of the government. David heard of his son's approach with an army, and fled with a small company of supporters across Jordan.

He made no opposition to Absalom then, for he did not desire to engage in Civil War, and he thought too tenderly of his son to attempt to injure him. He may have thought that the sentence pronounced upon him by Nathan for his sins was about to be executed, and resistance would be futile. Then, too, he was not prepared for war. Absalom took possession of the kingdom, and assumed all the prerogatives appertaining to the throne. This position he held for the space of three months. Ahithophel was David's counsellor, but turned to Absalom. He advised him to pursue David at once and overthrow him.

Hushai, David's counsellor, went to Absalom and advised him to delay his pursuit of David, until he should raise a large army. He did this to allow David time to make large preparations for war. Hushai's counsel prevailed over Ahithophel's, and the latter was so grieved that he hanged himself. In all this trouble including Ammon's sin and death, and Absalom's rebellion, David was reaping the bitter fruit of his sins; yet he had repented and was restored to the divine favor."

Lesson Teachings.

David's System.—There is great value in the close observation of system in whatever we do. And in nothing is it of greater value than in

our efforts in God's kingdom. So often we see people who seem willing and anxious to work, but have no initiative nor executive. They lack system.

The People's Estimate of David.—The opinion of others should not be sought at the price of insincerity. It is well for the leader to take care of himself, for when the leader falls, there is always danger of a stampede, a condition that would cost more perhaps than thousands of men of less notoriety. So a worthy leader must see to it that he does whatever will conduce to the welfare of the thing in hand. No place of leadership that demands more care in this line than in the work of God's kingdom. And sometimes a leader can best hold his influence over his people by adhering to their wishes. This should be more noticed by the pastors of our churches. A wise pastor will be careful never to appear to dominate his people, but see that he is wise enough to lead them, and at the same time claim their heartiest co-operation. But the king stood by the gate side, and all the people came out by hundreds and by thousands. Though the king did not lead them in person, he was in the right place to hold his power over them and give directions. This is the secret of real leadership.

A Father's Love.—In this little story we have but an earnest of what is in the breast of every parent. Children do not always think half enough of the importance of kindly action toward their parents. And it makes no difference how disobedient a child may be, there is always the loving heart of the father and mother to forgive and to protect. And this surely illustrates well the forgiving spirit of the Master.

"Him that cometh unto me, I will in no wise cast out." And as the disobedience of the child grieves the parent, so does the disobedience of God's children grieve Him.

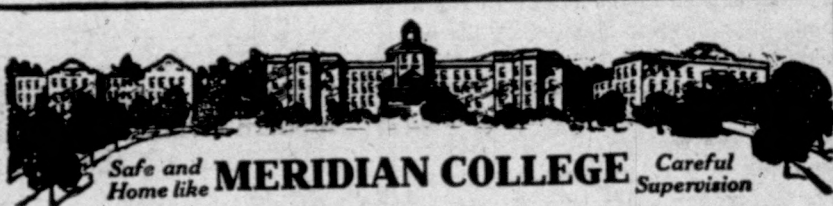
Absalom's Fate.—The death of this man is a very peculiar one. As we would say in this day of realism, a mere accident. But let that be as it may, it illustrates a most splendid lesson of life. He was a disobedient son; he got caught up in the great swell of ambition; was leading his forces, and by accident got caught up by a limb on a tree. Did we say accident? It was just as God had planned, and this man met the accidents of disobedience just as we do today. Disobedience has its rewards just as surely as does obedience. "But if ye will not do so, ye have sinned against the Lord; and be sure your sin will find you out. (Numbers 32:23).

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MR. E. G. BUFORD, Regent, MISS LOUISE CHAMBLISS BUFORD, Principal, MRS. E. G. BUFORD, President.

A Certain Man's Loyalty.—The story told in verses 10, 12, is most delightful, for it is the record of a man whose name is not even given, but whose integrity is thought worth more than a name. Whatever Absalom's sin, this man was not the one to execute justice, and he seems to have realized it. I would that when men become enraged and the mob spirit comes to the surface, they would remember that two wrongs do not make a right. That those who engage in taking the life of a criminal are just as much murderers as the one whom they unlawfully put to death. He realized that no matter could be hid from the king. And so it is with those who sin against God. They cannot hide from Him, and if they could it would not change the right and wrong of it. This unknown man felt that in doing as was suggested to him by Joab that he should have wrought falsehood against himself. How often we forget that in transgression of law we

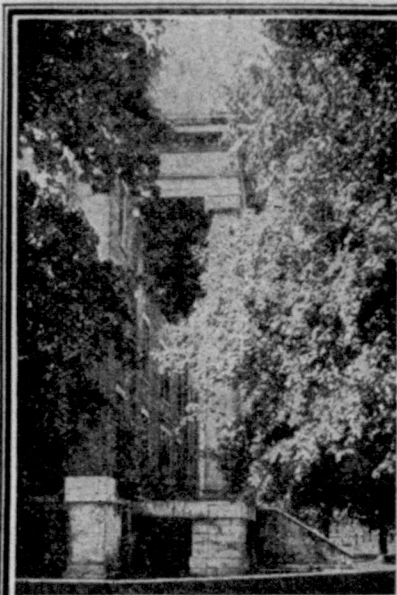
violate our oath of allegiance to our country, to say nothing of our allegiance to our God.

Jacob's Conduct.—There is no brave acin taoi taoiun nununu ing that provokes contempt of a brave man more than to see or know of brutality against a helpless man, it matters not how the man in question deserves to die. Joab's conduct was based purely on expediency, as he saw it. And, in doing what he did, he committed murder and sinned against humanity. Any coward could have hurled a spear at a helpless man, but it takes a brave man to protect a helpless enemy. How differently the teachings of the Master!

"But I say unto you, which hear: Love your enemies; do good to them which hate you; bless them that curse you, and pray for them which despitefully use you."

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ANNOUNCEMENTS.

The Baptist Record is authorized to announce

HON. A. C. CROWDER as a Candidate for Sheriff of Hinds County, subject to the action of the Democratic Party.

PROF. SAM J. SMITH, of Clinton, as a candidate for Superintendent of Education, Hinds County, subject to the action of the Democratic Party.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

COMMENDATION.

I am glad Bro. T. J. Moore has been elected our Missionary in South Mississippi. Bro. Moore was at our 5th Sunday meeting and made a telling address. We know Brother Moore and our people believe in him. He is well fitted for the work. South Mississippi is Baptist almost to the core. Surely a better day is coming for our Baptist Zion. Give us trained men and we will take this county to God.

Fraternally,
JNO. P. CULPEPPER.

LITTLE ROCK.

The work of Dr. Ray Palmer, evangelist, and Mr. I. E. Reynolds, leader of music, in the First Baptist Church of Little Rock, during the Home Board Evangelistic Campaign here, has been altogether pleasing to pastor and congregation. We esteem these two brethren as Christians of the purest type, their work most efficient, and their spirit and general bearing most amiable and helpful. Dr. Palmer's sermons have instructed, encouraged and inspired us. They were powerful messages from the Lord. Bro. Reynolds has helped us lastingly by his messages of salvation in song. We love him for his faithfulness, his cheerfulness and his loyalty to our common Lord. Sixty-eight united with our Church.

Our people have been delighted also with the work and helpful associations of Mrs. Palmer and Mrs. Reynolds. They will long be remembered for their untiring efforts in the meetings and for their exemplification of the spirit of the Master during the whole time of their stay with us. Least in body, but not least appreciated, was the darling boy, Noyes, who worked his way into many hearts, and whose future life will be a matter of prayer with many of us and his success in the Lord a matter of anticipation.

We commend these servants of the Lord to the Churches everywhere.

W. H. DONAHAN, Clerk.
R. G. BOWERS, Pastor.

A GOOD MEETING.

Dear Record:—

I have just closed my meeting at Wisner, Eastman-Gardiner Camp.

I had Brother J. C. Parker, of Laurel. Our meeting convened June 4th and closed June 11th. Resulted in part: 46 for baptism; 27 by letter. Brother Parker is a fine preacher and a faithful worker. The meeting was one of the best I ever held.

We had from the beginning the co-operation of almost every member, together with the superintendent of the camp. The congregation treated us with unusual kindness.

We more than doubled our membership; they are talking all the time.

RHEUMATISM

For rheumatism, lumbago and similar diseases try X-Ray liniment, the new, reliable external remedy. Internal remedies work slow and often damage the stomach. If X-Ray liniment does not cure or give reasonable relief your money will be refunded. It is also an excellent family liniment. By mail prepaid \$1. a bottle. Bank reference and testimonials on request. CLARKSVILLE Medicine Co. Clarksville, Tenn.

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NEWS IN THE CIRCLE

MARTIN BALL

Evangelist C. A. Ridley is assisting Pastor W. K. Penard, of Gonzales, Texas, in a wonderful meeting. All his time is engaged till Christmas. He is a great preacher.

Rev. Arthur Fox, who has just spent two years in the Seminary at Louisville, Ky., has accepted a call to Clarkland Church, Louisville. He will begin his work at once.

Pastor W. H. Horton has resigned the pastorate of the First Church, Elgin, Texas, and goes at once to the work at Cooper. The Elgin Church will call his succession at once.

Pastor C. H. Bell, of the Centennial Church, Nashville, Tenn., has been called to the pastorate of the Church at Holdenville, Okla. He has accepted and will begin work on the new field at once.

Frank H. Leavell, Secretary of the Georgia B. Y. P. U. work, has been given a prominent place on the program of the Virginia Baptist Summer Encampment at Virginia Beach. He will meet the requirements well.

Rev. B. T. Kimbrough, who has been serving as assistant pastor of Twenty-second and Walnut Street Church, Louisville, Ky., has accepted the call of the East Meade Church of that City, and will begin work July 1.

Evangelist J. H. Dew, of Missouri, is conducting a great meeting at Orangeburg, S. C. The local paper says: "Mighty religious wave sweeping the city. Evening services tax capacity of the large auditorium of the Baptist Church."

"Pastor" Russell sued the Brooklyn Eagle for libel, in that the Eagle designated him as a fraud. Russell lost his case. The highest court of New York affirms the verdict rendered by the lower courts—and yet some people will cling to the fraud.

Dr. W. J. McGlothlin, of the Seminary at Louisville, delivered the Baccalaureate and Missionary Sermons at Baylor University, and as a result they doctored him again, conferring on him the L. L. D., degree, which he had received twice before.

Pastor C. Cleveland Kiser, of Aberdeen, is rejoicing over the coming into his home a fine boy, who arrived June 10. His name is Horton Nash Kiser. This is the second. He says he is raising preachers and not U. S. soldiers. We can only wish that they may be as great and good as their splendid father.

Pastor R. C. Blalock and his Church at Amory have just enjoyed a gracious meeting. They had Pastor T. L. Holcomb and the Clark Memorial Quartette to their aid. Twenty received for baptism and eight by letter. Pastor Blalock says: "It would be hard to find better evangelistic helpers than the Lord gave us in Brother Holcomb and the quartette."

Some of the Home Board evangelists are conducting meetings in Greenville, Texas, and already there have been 175 additions to the First Church and 150 to the other Churches. The Lord seems to attend the meetings of these Home Board Workers.

Pastor S. G. Pope, of Belzoni, is moving on nicely in his field. Good congregations wait on his ministry. He has engaged this scribe to aid him in a meeting at Isola, beginning the third Sunday in July. Our time is all taken in protracted meetings till October.

A few Sundays ago Dr. E. C. Dargan, pastor of the First Church, Macon, Ga., celebrated the eighth anniversary of his pastorate, rehearsing pastorate, rehearsing the work done by the church. He is one of our greatest preachers.

Dr. Lansing Burrows, president of the S. B. Convention, preached the dedicatory sermon of the First Church, Lexington, Ky. The building cost \$135,000. Dr. Burrows is the senior living pastor. Editor J. W. Porter, of the Western Recorder, is the present pastor.

Drs. J. M. Carroll and J. B. Cranfill, of Texas, are now busy preparing the biography of Dr. B. H. Carroll, and request any brother to send them any incidents or facts of interest in connection with the life and work of this great man, that will help make the book readable.

Deacon W. M. Wolfe, of Dallas, Texas, recently visited Louisville, Ky., and delivered a series of inspirational lectures on Stewardship. These lectures were greatly enjoyed. What a pity they could not have been spoken in some destitute place, where they know so little about the work, and do so little.

"UNDERSTANDS THE FUNDAMENTALS."

Insurance Commissioner T. M. Henry, candidate to succeed himself, is strongly endorsed by Chairman Legislative Committee National Fraternal Congress, in following letter: "Accept my congratulations upon your re-appointment as Chairman of the Fraternal Committee. This information will be received with much joy by all fraternalists. In all sincerity, and free of any of the fond personal bias I have for you, your study, grasp and knowledge of the fundamentals of the fraternal societies, the principles upon which they are founded, their necessities and the spirit in which their problems must be approached and dealt with, makes you a very valuable man to the American fraternal insurance world."—John Sullivan, Ex-Chairman Committee on Legislation, National Fraternal Congress.

Mr. Henry is a candidate to succeed himself as Insurance Commissioner of Mississippi.

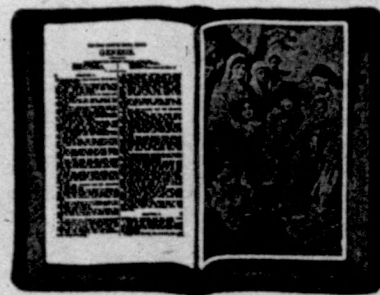
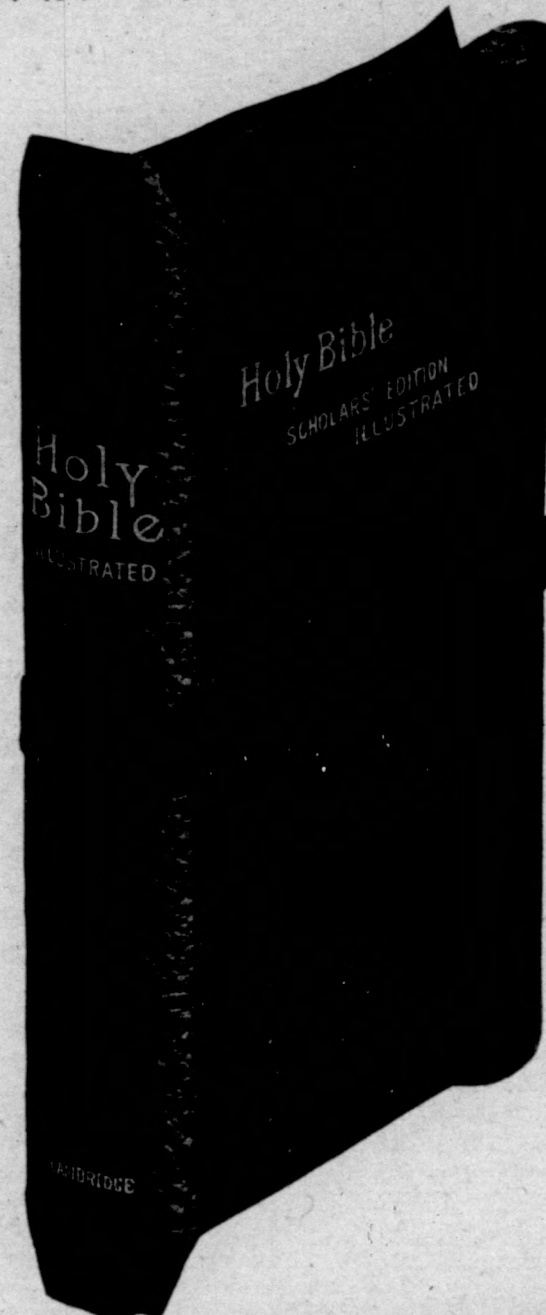
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"Commissioner Henry has ever been the staunch friend of the legitimate fraternal benefit societies. If the people of Mississippi ever waver in the idea that he is the best man in that State for the position he now holds, refer them to us and we will send them such an endorsement that will banish that idea from their minds forever."—W. A. Fraser, Sovereign Commander, W. O. W., and President Associated Fraternities, Thirteenth Annual Session, A. F. A.

STOVALL'S DATES.

Hon. P. S. Stovall, candidate for Governor, announces the following speaking dates for the week June 28 to July 3. All are cordially invited to these speakings. Ladies are especially invited.

Monday, June 28, 10 a. m.
Lexington, Holmes County—Monday, June 28, 8 p. m.
Marks, Quitman County—Tuesday, June 29, 3 p. m.
Tutwiler, Tallahatchie County—Tuesday, June 29, 8 p. m.
Sumner, Tallahatchie County—Wednesday, June 30, 10 a. m.
Charleston, Tallahatchie County—Wednesday, June 30, 8 p. m.
Cascilla, Tallahatchie County—Thursday, July 1, 10 a. m.
Tillatoba, Yalobusha County—Thursday, July 1, 3 p. m.
Oakland, Yalobusha County—Thursday, July 1, 8 p. m.
Ford's Wells, Yalobusha County—Friday, July 2, picnic.
Bogue Chitto, Lincoln County—Saturday, July 3, picnic a. m.
Magnolia, Pike County—Saturday, July 3, picnic p. m.

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Insurance Commissioner stands by those who need protection and sees that they get what their policies call for in Mississippi, as the following letter shows:

"He can always be depended on to support the interests of the policy-holders and the public against any loose or bad practices or attempts at over-reaching; and at the same time he has the broad, sane view which encourages honest, sound development of insurance companies and organizations."—Joseph Button, Commissioner, Virginia.

Mr. Henry is a candidate to succeed himself as Insurance Commissioner of Mississippi.

Our "JITNEY" Offer—This and

DON'T MISS THIS. Cut out this slip, enclose with 5c to Foley & Co., 2843 Sheffield Ave., Dept. R, Chicago, Ill., writing your name and address clearly. You will receive in return a trial package containing Foley's Honey and Tar Compound, Foley's Kidney Pills, for pain in sides and back, rheumatism, backache, kidney and bladder ailments; and Foley's Cathartic Tablets; a wholesome and thoroughly cleansing cathartic; especially comforting to stout people.

TEAMS IN TRAINING

A DEPARTMENT FOR YOUNG PEOPLE

An Answer to Prayer.

It was a merry troupe of girls who had assembled at the New Zion Church. This was Mission Evening, and important matters were to be attended to. A stirring appeal had come from Dr. Gray asking help for Home Missions, and besides some Church repairs were badly needed. "Dear me!" said Amy Upton, "there are so many demands made on my poor little bank that, like all the rest, it will soon have to close up."

This brought forth a deal of laughter from the others, and they said their's, too, were in a tottering condition.

"I wonder why our president is so late?" said Effie Carlton. "She is usually on time." Here she is now, however, and a sweet little woman came forward and gave each one a kindly greeting.

"Girls," she said in a sad tone, "I am just from Mrs. Taylor's, and Linnie is growing worse. The doctor says she must go immediately to the sanatorium, or there will be no hope of her recovery. Her mother is in great distress and you all know that Linnie is not prepared to die."

"We will now come to order and attend the business already on hand."

After the reading of Dr. Gray's letter, it was resolved to contribute what funds there were in the treasury to Home Missions and let the rest be appropriated to church repairs.

"Now," said the president, "we will spend a short time in silent prayer and let each one ask her own heart this question: 'What can I do for Linnie?' When God sends an answer to your souls let each one rise, come to the table and sign this, 'I hereby pledge myself to raise the amount fixed opposite my name for board and medical treatment for Linnie Taylor.'"

Every knee was bowed, every heart

throbbed in sympathy and the Holy Spirit was hovering near.

At length a light step was heard as one went forward and signed her name. A brief moment passed, then another, and another, went forward. The silence was broken by a sob on one side; and then on the other hand two forms were quivering with emotion.

After a short time all had signed save these two. Tears were stealing down the cheeks of the president, and she said tenderly, "Dear, dear Lord,

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The Baptist Record.

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open the way for these two." Quickly Amy Upton arose and said: "I had a fierce struggle with my selfish heart, but Jesus has given me the victory, and I lay here the \$5.00 that pappu gave me to buy a new hat, telling Mamie Bell.

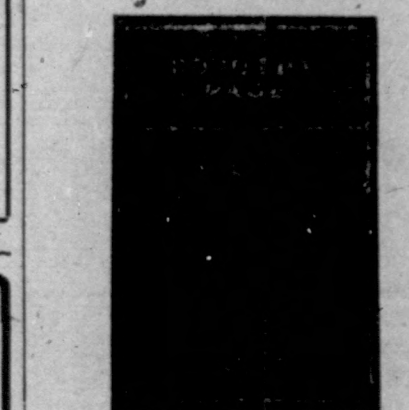
Pastor C. L. Wilson writes: "I have been at Magnolia since March 1. I have received into the Church 45, am baptizing somebody nearly every Sunday. Congregations are growing all the time, Sunday School doubled in attendance, prayer meeting is large, average of 75. The work is delightful.

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Conkey's White Diarrhoea Remedy and Head Lice Ointment are standard remedies. To induce their general use we will give our new Poultry Doctor Book Free with first order. Indispensable to poultry raisers. Send 25c in stamps for either remedy. G. E. CONKEY, 6066 Conkey Bldg., Cleveland, O.

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If you want to make someone a present that will do good and will be appreciated, too, give "DOROTHY PAGE."

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A life insurance policy with us gives you maximum protection at minimum cost, because our dividends reduce the amount of your premium each year. Our conservative, safe, and yet eminently successful investments bring a direct benefit each year to our policy-holders.

UNION CENTRAL LIFE INSURANCE COMPANY

Strong, stable, ably managed. Every man needs life insurance for the protection of his business and those dependent upon him. Investigate our liberal policies—you cannot find any that will give you more complete protection at smaller cost. Agents wanted—men of responsibility and character.

J. C. CAVETT, General Agent. D. G. PATTON, Asst. Gen'l Agent 310-311 Century Bldg., Jackson, Miss.

THE BIGGS SANITARIUM, - - Asheville, N. C.

Renew Your Health At Nature's Fountain

Without the Expense and Loss of Time
Necessary for a Visit to the Spring

THE CRISIS

There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by human skill. In fact drugs seem to do them about as much harm as good for their systems rebel against all drugs. These are the cases which physicians call "stubborn" and "chronic" for the reason that they persist in spite of drug treatment.

I do not refer to incurable diseases such as cancer and consumption, but to that larger class of functional disorders which we meet every day, where the organs of digestion and elimination are impaired.

For this class of cases our best physicians and our big city specialists send their *wealthy* patients to the mineral springs where, in the great majority of cases they are permanently restored or decidedly benefited. But what about the poor man who has not the money or the busy man or woman who cannot spare the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read my answer in the coupon at the bottom of this page.

I have the utmost confidence in the Shivar Mineral Spring Water for to it I owe my Restoration to Health and probably my Life. It has made me tens of thousands of friends in all parts of America and even in foreign countries, whose faces I have never seen. Yet I count them *my friends* for the Shivar Spring Water has bound them to me by lasting gratitude.

I ask you to read their letters, a few samples of which I publish below for your benefit, and if you find among them any encouragement as to your own health do not hesitate to accept my offer which has no limits or conditions except those shown on the coupon. If you could read the letters that come to me daily, numbering about ten thousand a year, and the vast majority of them similar to those printed below, you would not wonder that I make this offer displaying my *absolute confidence* in the restorative powers of Shivar Mineral Water.

INDIGESTION

Savannah, Georgia.
I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D.

La Grange, Ga., Nov. 25, 1914.
I feel it my duty to suffering humanity to make public announcement of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past twenty-five years from indigestion and dyspepsia. After one week's trial of Shivar Water I commenced to improve, and after drinking it for four weeks I gained fifteen pounds. I feel better and stronger than I have in twenty-five years. I strongly recommend this Water to any one with stomach trouble of any character, and truly believe it will cure ulcer of the stomach. I am writing this voluntarily and trust it will fall in the hands of many who are so unfortunate as to be afflicted with indigestion and nervous dyspepsia.

C. V. TRUITT,
President Unity Cotton Mills.

Johnston, S. C.
I wish to add my testimony to the wonderful curative powers of the Shivar Mineral Water. For a number of years my wife has been a sufferer from indigestion and nervous debility, and her condition had reached such a stage as to baffle the skill of our most eminent physicians. Her extreme nervousness and heart troubles at times were alarming and she had become almost a nervous wreck. The latter part of last May she began using the Shivar Water, which she has continued to this date with most satisfactory results.

H. C. BAILEY,
Editor Johnston News-Monitor.

DYSPEPSIA

Blaney, S. C.
I have suffered for many years from gastric troubles, stomach puffed and food sour. I have tried many remedies and a good many waters. Some have helped, but none have given me such relief as your Spring Water. I use it and recommend it to my patients.

W. D. GRIGGSBY, M. D.

Baltimore, Md., April 30, 1914.
For many years I suffered with stomach trouble as a direct result of asthma. I consulted the very best specialist in this country, and spent quite a large sum of money in my endeavor to get relief. However, I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold of one of your booklets, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my trouble. I cheerfully recommend the use of your Water to any one that may be suffering from stomach trouble.

OSCAR T. SMITH,
Vice-Pres. Young & Selden Co., Bank Stationers.

RHEUMATISM

Leeds, S. C.
I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M. D.

Fredericksburg, Va.
Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement.

WM. C. CARTER.

Roper, N. C., Oct. 30, 1914.
I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.

MRS. H. C. EDWARDS.

Florence, S. C., Dec. 1, 1911.
I suffered with indigestion and kidney trouble, and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your Spring Water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.

MRS. THEO. KUKER.

Warrenton, Va., Nov. 24, 1914.
It is doing my rheumatism so much good. My limbs are beginning to feel like new ones.

MRS. JAMES R. CARTER.

BILIOUSNESS

Greenville, S. C., Feb. 26, 1914.
For over two years, following a nervous breakdown, I have suffered with a liver so torpid that ordinary remedies were absolutely powerless. Under such circumstances, I came to Shivar Spring, and began drinking the Water. Upon advice, however, the first night I took a laxative; the second night a milder one. Since then I have taken none at all. The effect of the water has been remarkable—its action on my liver most marked, and my health and spirits greatly improved. I am satisfied that the laxative, followed by the Water, was the proper treatment in my case. My condition is now perfect.

S. A. DERIEUX.

Buena Vista, Va., Oct. 2, 1914.
It is a great pleasure to tell you that your Water has been a great benefit. I may say a great blessing, to me. My wife says it has helped me more than anything else I ever tried. I have been, for thirty years, a sufferer from stomach trouble.

REV. E. H. ROWE,
Co-President Southern Seminary.

LIVER AND KIDNEY

Ochopee, Ga., Aug. 21, 1914.
I feel that it is due you that I should give my testimony, unsolicited, as to the benefits derived from the use of your Shivar Springs Water. I was unable to do my work, and had been under the treatment of physicians for six months for kidney and liver troubles when I decided to try your Spring Water, and now after using it for about thirty days I am able to do my work, feel good, and have gained about twenty pounds. I most heartily recommend its use to all who suffer from disorder of the liver and kidneys.

M. L. STEPHENS.

Carlisle, S. C.
It is fine for liver troubles, also for constipation. I cheerfully give you this information as to beneficial results in my case.

REV. A. MCA. PITTMAN.

RENAL AND CYSTIC

Columbia, S. C.
I suffered for eight years with kidney trouble and inflammation of the bladder to the extent that I would have to get up during the night some five or six times. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

J. P. D.

Virgilina, Va., March 28, 1914.
Your Water has done me more good than anything I ever tried for bladder trouble.

A. R. F.

Wesley, Ga., May 12, 1914.
I had been down with bladder trouble. Couldn't stand on my feet three minutes at a time. In three days after I commenced drinking your Mineral Water my pain was all gone, could walk where I pleased, and felt like a new man.

S. B. D.

High Point, N. C., Oct. 6, 1914.
My wife has had a bad kidney trouble for several years. She has been using the water only about three weeks and it has already made her a new woman. Her color is much improved, her appetite is all that she could wish for, her digestion seems to be perfect. We give Shivar Springs credit for it all.

T. G. S.

GALLSTONES

Greenville, S. C.
Shivar Spring Water cured my mother of gallstones, or, I might say, it snatched her from the hospital door, as the doctors had said nothing short of an operation would do her any good. After drinking the Water she was able to get out of bed, and is today stout and healthy. I hope these few lines will be of help to some one suffering as my mother did.

W. J. STRAWN.

Williamston, N. C., Oct. 3, 1914.
My doctor said I would have to be operated on for gallstones, but since I have been drinking your water I haven't had to have a doctor.

W. H. EDWARDS.

Columbia, S. C.
My wife was a chronic sufferer from gallstones. She was stricken critically ill, and nothing but morphine seemed to relieve her pain by rendering her unconscious. My physician, who is a good one, seemed to do very little good. Rev. A. J. Foster, pastor of Shandon Baptist Church of Columbia, S. C., advised me to take her immediately to Shivar Spring. On consulting my physician he agreed that it would be best to do so without delay. In about three days after arriving at the Spring she was apparently relieved and had regained her appetite. She has suffered no ill effect of the trouble since. Please publish this for the benefit of sufferers.

J. P. DRAFFIN.

URIC ACID & DIABETES

Chancellor, Ala.
I have been for many years affected with uric acid and kidney trouble, and the Mineral Water has helped me more than anything I have ever done for them and therefore heartily recommend same to all who need a speedy relief and cure.

W. F. MATHENY, M. D.

Lexington, Va.
I can recommend your Mineral Water for disorders caused by uric poison. I suffered and have been relieved. It affords me pleasure to recommend this Water to all sufferers.

J. H. WHITMORE.

Roxboro, N. C.
I have used ten gallons of your Mineral Water, and it has done me worlds of good. My disease is diabetes. I lost two years out of three from my work, and your Water is putting me back on my feet again.

JOHN R. PETTIGREW.

Derma, Miss., May 8, 1914.
Have suffered for several years with diabetes. I feel almost cured. Have recommended the Water to others.

Mrs. J. J.

Sanford, N. C., April 15, 1914.
Have been down eight weeks with diabetes. Ordered Shivar Spring Water, began drinking it, and keep improving. Showed my doctor the analysis and he said it was just what I needed, with a lithia tablet added.

Mrs. J. D. H.

Sanford, N. C.
Have been down eight weeks with diabetes. Ordered Shivar Spring Water began drinking it, and keep improving. Showed my doctor the analysis and he said it was just what I needed, with a lithia tablet added.

MRS. J. D. H.

Derma, Miss.
Have suffered for several years with diabetes I feel almost cured. Have recommended the Water to others.

MRS. J. J.

Fill Out This Coupon and Mail It Today.

Shivar Spring,

Box 18T, Shelton, S. C.

Gentlemen:—I accept your offer and enclose herewith two dollars (\$2.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom you agree to refund the price in full, upon receipt of the two empty demijohns, which I agree to return promptly.

Name.....P. O.....

Express Office.....

Please write distinctly.